swampy valleys. Acrid smoke fills the entire hut. Add to all this several adults, some of whom in many cases may be smoking tobacco, half a dozen children, a few goats, dogs, and chickens, and if during bad weather or at night the only opening of the hut is closed and the rats, which are to be found in every hut, [25] begin their sport, it is easy to imagine how refreshing it is for any non-Murundi to stay in such a hut.

Cooking (kuteka) in and outside the hut is the business of the wife, assisted, if necessary, by the children. A man will cook only if he has to, for example, while traveling. The only cooking utensil used is the earthen cooking pot (inkono), made by the Batwa potters (see p. 78) or by women who have mastered the art of pottery (Plate 48). Large earthenware pots (imiwindi) with a capacity of up to 20 liters serve as water containers and for preserving pombe beer. Wooden bowls or pumpkin shells are used as ladles. Milk is kept in carved wooden vessels (iwango), generally of unwieldy shape. As among the Banjaruanda, they are rinsed with cow urine each time before being filled so as to preserve the milk better. Butter, which is never eaten but used only for rubbing the body, is produced by shaking the curdled milk in large bottle gourds, and it is always in a half liquid state. The large earthenware vessels all have a round bottom and stand on the ground of the hut, propped up by stones, while various wooden and gourd vessels (ubwato, akako) stand between the latticework of the walls or are suspended in wide-meshed nets. The wooden milk vessels are placed on a bench-like frame near the fireplace along the wall. There are no spoons, only wooden ladles which are often nicely decorated with carved linear designs. The boiling mush is stirred with a broad wooden spatula ("matchstick") (No. 1 of Plate 46), and when the meal is ready, it is heaped on shallow wooden or woven bowls. In the customary fashion of Negroes it is then formed into little lumps with one's fingers, dipped into one of the boiled herb sauces, and pushed into the mouth.

In front of every house there is a wooden mortar (isekuro), shaped either like a cylinder or an hourglass. In this the women separate the grain from the husks and panicles, or in other words "thresh," by means of a wooden pestle which they pound rhythmically in turn.

252 The winnowing of the grain and disposal of the spelt [sic] is
243 usually done by men by means of large, very flat baskets or
[415] "riddles." Finally, the flour is spread out on these same flat baskets after the woman has made it by grinding the grain on a millstone (uruschjo), one of which also lies in front of each hut. All this is done very much in the same manner as in Ruanda and among the other peoples of the interlacustrine region (No. 19, pp. 371-372, 451-452).

264 Most Batussi have only one hot meal a day, and they eat it in the evening. The Bahutu, however, have two: the first meal around noon, the second in the evening between seven and eight o'clock. The Batwa do not seem to be bound to any particular mealtime. When the Batussi and Bahutu feel hungry in the meantime, especially in the morning, they eat cold food, like cooked sweet potatoes, manioc, roasted corn, peanuts,
272 etc. Milk is drunk either fresh or sour; the Batussi are par-
484 ticularly fond of whisked sour milk. In order always to have fresh milk when traveling, prosperous Batussi take several milch cows and the necessary personnel along on their trip. Meat is
[252] mostly roasted on the spit or dried by smoking or in the sun.
262 Yet meat is seldom enjoyed, for the Batussi of Urundi, like those of all the other Bahima states, eat only beef, and they do this only when the animals are sterile or too old to breed, or when an animal is killed to be sacrificed (cf. pp. 103, 136). The Bahutu get beef [26] only when the Batussi who own the cattle give them some. As for meat from the goats or sheep they have allotted to them, this they eat only when an animal is slaughered for its hide which is used for making clothes. More meat is allotted to the Batwa who serve as guards, policemen, musicians, etc., at the "courts" of their Batussi rulers.
231 One will find relatively few goats and sheep in Urundi, although enormous herds existed in former times. They have disappeared to a large extent as a result of the exploitative economy practiced by the traveling merchants since 1906. Chickens and eggs
262 are not eaten either and are used only for sacrificial purposes or for prophecy (see p. 47). Since hunting also seldom provides

232 especially for sacrifice and for their function at the election
778 of the king, and there are others dedicated to one of the principal gods, Imana, Riangombe, Rikiranga (see p. 68 , also p. 184 of original text [not translated]).

When a calf is born, it is rubbed with butter. As soon
233 as the horns appear, the owner tears off the covering epidermis with his teeth and rubs the little horns with butter so as to make them grow well. The calf is then given a name which is de-
[552] termined by its parentage, color, or some other characteristic, or in memory of some deceased member of the family, a chief, king, etc. The calves are put in the pen for six months before being sent to pasture, and after that the young cattle graze in a separate pasture. In the morning and in the evening, before the milking of the cows, the calves are permitted to suck. If a cow refuses to suckle her calf, both her udder and the calf are rubbed with salt water, whereupon the cow will lick the calf and will also allow it to lick and to suck her udder. In order to wean a calf, the cow's teats are smeared with cow dung (No. 19, p. 423).

234 Before a cow is milked (kukamma), the calf is permitted to suck for a few moments. Then the Murundi squats down near the udder, holding a vessel under it with his left hand and milking with his right hand. In this process a considerable amount of milk (amata) is spilled on the ground since the vessel has a narrow opening. An unruly cow or one that kicks has her legs tied together while being milked. If the calf dies or is slaughtered, the cow gives no more milk. In this case, to make her continue to produce milk, the skin of her calf stuffed with straw or simply a piece of the hide suspended on a stick is held in front of her nose (No. 22, p. 287; No. 48, p. 141; No. 27, p. 95). This is also true in Ruanda, Ankole, and the other Bahima regions. This artless yet useful deception usually tricks the cows, and they lick the hide and continue to give milk. The amount of milk produced by the long-horned cattle is quite small all over the interlacustrine region. It is seldom more than two to three liters daily, in
234 the morning and in the evening. The milk pails (itschjansi)
●415 are always made of wood; in most cases they have a cylindrical shape and a rounded lid. Van der Burgt claims that [45] this

234 shape is to be regarded as the imitation of the phallus of a steer
[415] "as though this emblem is inseparably connected with their cult"; I myself offer no opinion on this subject. The milk pail is rinsed daily with fresh cow urine (amaganga), and from time to time it is "cleaned" with human urine (No. 19, p. 423). It is possible that this custom has ritual meaning aside from the practical experience that urine acts as a mild disinfectant. However this may be, the result of this custom, popular also among many other tribes, is that the taste and smell of the milk is nauseating to Europeans. If a European wants palatable milk, he must have it milked into his own pails.

[272] The Barundi, as well as the Banjaruanda and other Bahima peoples, drink the milk either fresh or curdled, but never boiled. A large portion is put away for making butter. For this purpose the milk is first of all left standing in a large wooden vessel for three to four days until it curdles. Then it is poured into a large bottle gourd (ikisabo) until the flakes of butter separate off. These are fished out with a spoon, pressed together, and then preserved in an earthen vessel covered with fresh banana leaves. The remaining buttermilk
[272] is a popular beverage. Making butter, typically enough, is
[462] not a man's job, like everything else connected with cattle;
302 it is women's work since butter is not regarded as an article of
[262] food produced by a cow but solely as a cosmetic. No Murundi eats butter; nobody uses it for baking, frying, or cooking; it is only used for rubbing the body (see above, p. 28). The same
[171] is also true for the Banjaruanda, Banjampororó, Banjankole [Nkole], and the other Hamites.

272 One of the most popular delicacies for the Barundi, espe-
[171] cially for the Batussi, is cattle blood. They obtain it in the same manner as the Banjaruanda and the Massai. Each steer is
[411] bled approximately once every three months. A special arrow made for the purpose is used. It has a short, broad, round blade which cannot penetrate far into the body (Fig. 10). Several men hold the [Fig. 10 appears here in the original text] steer by his horns, and then the arrow is shot from a bow into the

[Text continues on page 67]

244 cucumber. They are eaten as a vegetable. Gourds with
[415] variously-shaped fruits are cultivated mainly for use as vessels.
The oil palm (ingasi), which occurs in Urundi only in
314 the interlacustrine area, is not really a plant cultivated by the
[177] Barundi but a wild tree which has been introduced from West
Africa. The Barundi use its fruit. The oil palm forest of Mtara
is approximately 12 kilometers north of Usumbura. It covers
about 800 hectares with 400,000 to 500,000 oil palms (Elaeis
guineensis). Closer to Usumbura there is a forest of 200,000
to 220,000 palms, and farther south of Usumbura, stretching
to the vicinity of Ujiji, there are other stocks of trees with
300,000 to 400,000 palms. The systematic cultivation of oil
[177] palms was first introduced to the Tanganyika area by the
Europeans, but at the present time the forests are exploited
neither by Europeans nor by the natives because they are the
chief breeding site of the fly that transmits sleeping sickness.
For this reason the forests are avoided as much as possible. The
[248] only tree incorporated into their hoe-culture, which is inimical
to the cultivation of trees, is the fig from whose bark cloth can
be made (see above, pp. 24 , 31). This tree is really planted and
cared for. The oil palm, however, is only seldom planted by
the natives. After dropping from the trees, the nuts thrive easily
in the moist soil where oil palm forests usually grow. The ma-
jority of the young trees are either pulled up or cut down, and
only a few are left standing to replace old dead trees. After
cutting down the ripe fruits of the oil palm, they are first scalded
in boiling water and then pounded in a mortar until the whole
outer layer of flesh containing the oil is detached. The pounded
pap is squeezed out by hand into a wooden tub filled with water
so that the oil will float on the surface. From there it is scooped
[439] into an earthen pot. It is marketed in smaller pots. Most of it
[252] is sold in Ujiji and in the Congo district (Uvira). The Barundi use
[278] the little oil that is left as an ingredient in some of their dishes or
for frying fish, partly also as a skin lotion and as a medicine for
the wounds caused by sand fleas (No. 19, p. 291 and 411).
000 Originally the Barundi were not familiar with the use of palm oil

2: Meyer--89A K-5 (1911) 1916 FO42 Rundi FO42

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[415]

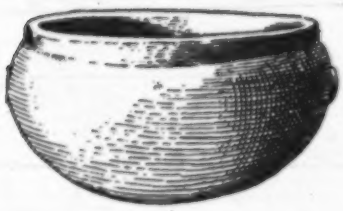

Fig. 12. Small Wooden Bowl for Moistening Snuff.
(Ethnological Museum, Berlin, No. 5277.)

[413]

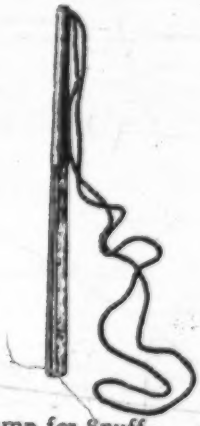

Fig. 13. Wooden Nose Clamp for Snuff-takers.
(Ethnological Museum, Berlin, No. 5278.)

273 easily digested. Barundi men scorn it because of its harmlessness, and it is left for the sick, the women, and the children, among whom it is very popular (No. 19, p. 74).

The fourth type of beer is honey beer (umutobe w'insuki). It resembles lemonade but is nevertheless somewhat alcoholic, so even men like to drink it. It consists of one fifth honey and four fifths water. This is boiled for a short time, and then it is poured into a different vessel and left standing near the fire for a few days without being allowed to boil. Finally it is placed under the open sun for an entire day so as to cause slight fermentation. This is also a tasty and wholesome beverage.

Honey beer and banana cider cannot be preserved for a long time; the latter will keep only for four to five days. For this reason both must be consumed quickly. The first two types mentioned, banana and sorghum beer, do not improve by aging either. They turn sour, the sooner the warmer the place is where they are kept. In mountain areas with a cold climate they will keep for five to six weeks, but in the much more extensive plateau lands they turn sour much sooner. For this reason alone the high time of general drinking is squeezed into the period of a few weeks which are enjoyed all the more strenuously. [Fig. 14 appears here in the original text.]

[62] The Barundi seldom drink beer directly from the pots or from open pumpkin bowls, as is the case among most other East African Negroes. Usually the beer is poured from the [264] pots into calabashes and then sucked out of these by means of straws or reeds (umukenke) in the same manner as we drink iced coffee. The Banjaruanda and Basiba use the same method. Also [484] on trips and marches they carry calabashes of beer with them, [415] together with the necessary tubes which are kept in plaited or carved cases (Fig. 14).

The real beer brewers in Urundi are the Bahutu women, as has already been mentioned, but as far as drinking is concerned, the Bahutu and the Batussi are of equal rank. Most of them are tremendous tipplers who consume 12 to 15 liters of beer a day. The Batwa, too, are hard drinkers if they have beer.

[Text continues on page 93]

2: Meyer--92A K-5 (1911) 1916 FO42 Rundi FO42

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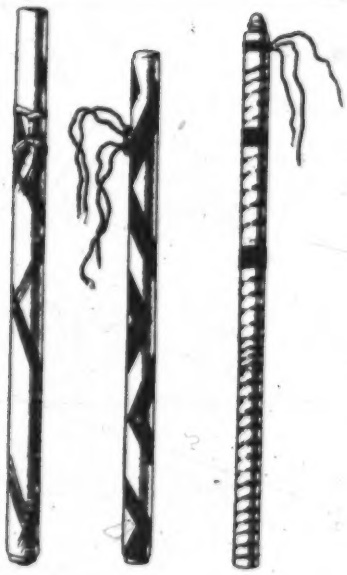

Fig. 14. Containers for Suction Tubes for Drinking Beer.
(Ethnological Museum, Berlin, No. 4875, 6391, 6652.)

323 Once the pot is finished, it is first dried in the sun and then baked. For this purpose a large number of pots already baked are placed on the ground with their openings downward to serve as a support upon which a number of corn or sorghum stalks are placed in a crisscross fashion. The new pots are put close together on top of this. Since firewood is seldom avail-
[372] able, dry grass is piled on them and set on fire. One keeps adding dry grass until the pots are thoroughly baked. At last the finished pots are picked out of the ashes and cooled by sprinkling water on them. The pieces of ash adhering to them are not removed, however, for they are proof that the pot has
[563] not been used yet; no Murundi would ever buy a used pot from a Mutwa.

323 The Barundi and especially the Batwa make earthenware
415 vessels of different shapes and for different uses (Plate 48): small elongated pitchers with narrow necks for fetching and storing water and beer; large round or thick-bellied pots with a bigger opening for cooking; basins and bowls for drinking; bulging pots with conical lids for [79] storing butter; broad funnels for pour-
[276] ing liquids; and, in rare instances, also vessels with two open-
[782] ings and tobacco pipes with two bowls for votive purposes, like those found in Ruanda (No. 19, p. 452, and Fig. 11; No. 48, p. 318). Large three-legged pots are made only for religious rituals (p. 127).

323 Tobacco pipes (inkono j'itabi, injungu) deserve special
276 mention, although they play only a minor role among the Barundi people who are chiefly addicted to snuff. These pipes are made only by men and are much cleaner and more delicate than the other pottery products of the Barundi. Their basic shape is the same as in Ruanda, but individually they vary in form between pointed, funnel-shaped, and almost round bowls, depending on the whim of the producer or the customer (Plate 49).

415 None of the earthenware vessels of the Barundi has a flat
323 bottom or a handle; at best there is a raised edge for gripping.
439 Thus they always have to be supported by stones or placed into a hollow in the ground or into a ring formed of straw. It is true that in the Tanganyika district one may often see vessels with handles, beaks, or feet, but these are without exception products

323 of the Wawira who live on the west shore of Lake Tanganyika
415 in the Congo State, and they have this shape only if specially
439 ordered. The simple Barundi vessels are very cheap: in
[435] Usumbura a large cooking pot is sold for one heller; in the interior two pots cost one kete of pearls.

The Barundi are hardly less adept at basketry (kudsjischa)
285 than the Banjaruanda, but as far as patterns and decoration are concerned, they are far inferior to the latter. Basketry may be divided into three types: the binding technique, the weaving technique, and the coiling technique (No. 32a, p. 42). The binding technique is the simplest of the three. Reed stalks, papyrus strips, tufts of grass, or rushes are arranged side by side and then are bound together with a few transverse bast strings. Mats, open baskets, and sieves are manufactured in this manner, but this work is so loosely woven as to be useful only for a limited number of purposes. In any case, there are very few
[352] mats in the interior of Urundi; even the chiefs usually sit on the bare ground or on a hide. In some areas, however, such
[513] mats, woven with long stalks of grass, are used; people wrap them around their naked bodies when going to sleep (No. 19, p. 390). In the Tanganyika district there are many more mats. It seems that they were introduced from the Congo and from the north (Ruanda). It is remarkable that in Urundi only men
[462] weave mats, which is the case even for the Batwa, whereas in Ruanda only women make the delicately woven ground mats, bed screens, bed mats, wall screens, etc., which often have beautiful patterns.

285 The weaving technique is much more widespread. It is
415 used in manufacturing baskets, plates, bags, sacks, and other things (Plate 51). Usually two layers of thin strips of bast are interlaced with each other at right angle, like a mesh. Depending on the material, this texture is firm and elastic or soft and flexible, but in all cases it is closely woven. The instruments used for this technique are a thin wooden stick which loosens the mesh to facilitate the passage of the material and an iron needle without an eye but with a little projection for winding the bast string so as to pull it through. In this way they produce large and small, round and square, tall and flat, open and

285 lidded baskets, long narrow containers for tubes to suck beer,
415 very large baskets with lids which are used as traveling trunks,
meal winnowers, plates, grain sacks, sometimes even quivers
for arrows, and other things. Very occasionally [80] simple
[531] linear patterns are produced by interlacing strips of bast dyed
black. In Urundi this weaving technique is exclusively prac-
[462] ticed by women; only the large flat meal winnowers are manu-
factured by men (No. 19, p. 577), presumably because they
[237] are calked with cow dung, a product of cattle which women can
[184] have nothing to do with as a matter of principle.

The coiling technique is used for making basketry with long,
285 thin, straw or bast rolls, with thread wrapped round them (simi-
lar to the beehives of our peasants). These rolls are laid in
spiral fashion on top of each other and are tightly fitted by the
bast string tied around them; for this reason this is also referred
to as the spiral-technique (Plate 50). It is used for producing
baskets and bowls with walls which are thicker and more resistant
to shock and pressure than those manufactured by the weaving
technique. The spiral technique is also employed in making
[415] waterproof cups, the long pointed lids of the gourd bottles used
[482] for beer, and the often very pretty wreath-shaped rings used for
keeping vessels in an upright position and for carrying burdens
[462] on the head. This technique is also only practiced by women.
285 Stuhlmann assumes that it is of Hamitic origin (No. 32a, p. 44).
171 This would account for its general geographic distribution and
for the high stage of development to which it has been brought in
the Batussi states. F. von Luschan also points out that this
technique is characteristic of Hamitic tribes or tribes under
Hamitic influence, ranging from the Somali to the Ovambo
[Ambo] (No. 40, p. 252).

286 Finally we wish to mention the carrying nets which are
352 made of intertwined bast strings simply tied together crosswise.
They are hung inside the huts to hold calabashes and other ob-
jects (Plate 51). The Barundi could not do without these nets,
for even inside the huts plaited work cannot be left standing on
the floor since it would be eaten by the termites.

286 The Lake Barundi of the Tanganyika district plait fishing
177 nets with either a wide or narrow mesh in a similar fashion, but

Plate 27

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Packs of Salt from the Gottorp Saltworks on the Shore of Lake Tanganyika near Usumbura
(Photo. by Hans Meyer, 1911)

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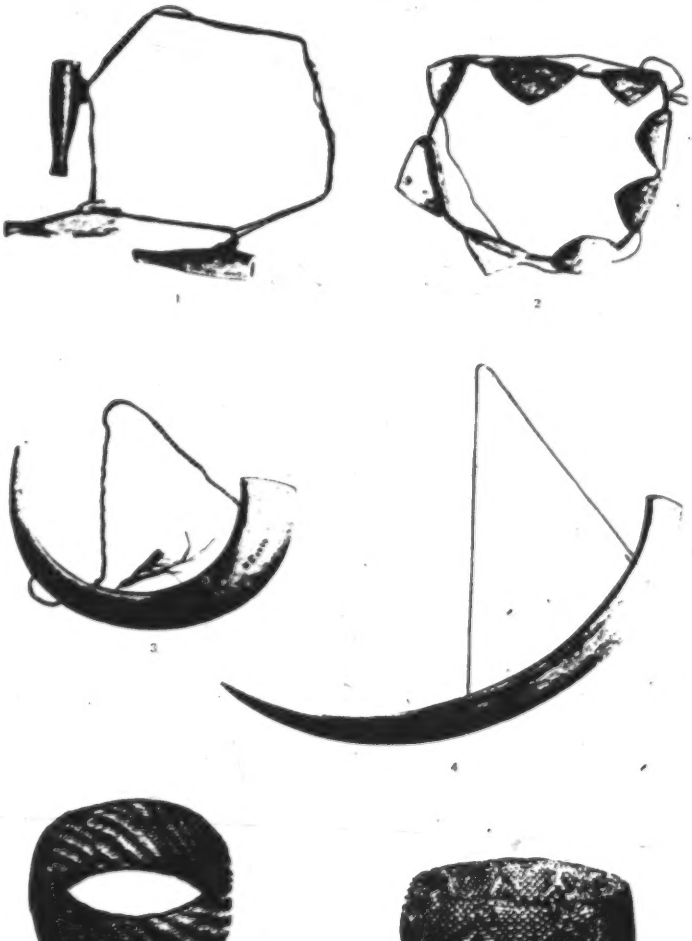
Daily Market in Usumbura
(Photo. by Hans Meyer, 1911)

Plate 33

301



415
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No. 1) Neck ornament of bone pipes, 3 1/2 centimeters long. No. 2) Neck ornament of polished shells and red beads, 5 centimeters long. No. 3) Neck ornament of the tooth of a hippopotamus, 14 centimeters long. No. 4) Neck ornament of hippopotamus tooth, 20 centimeters long. No. 5) Bottle stand plaited of straw, 14 centimeters wide. (All at Ethnological Museum, Berlin.)

2: Meyer--279 K-5 (1911) 1916 FO42 Rundi FO42

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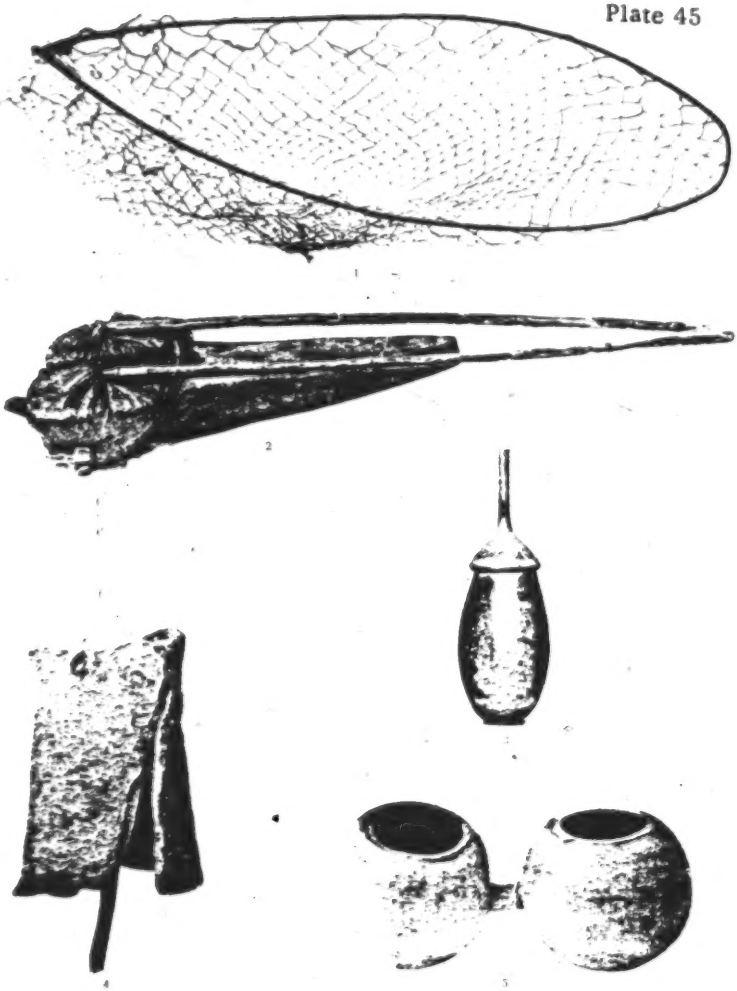

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[415]

[534]

[415]

Implements Used in the Household, Fishing, and Field Work;

No. 1) Fish net of bast strings, 120 centimeters long; No. 2) Vessel bellows of wood and goat skin, 97 centimeters long; No. 3) Wooden milk bottle, 28 centimeters; No. 4) Iron cattle bell, 14 centimeters; No. 5) Wooden double container for butter, 20 centimeters wide.

2: Meyer--282 K-5 (1911) 1916 FO42 Rundi FO42

Plate 48

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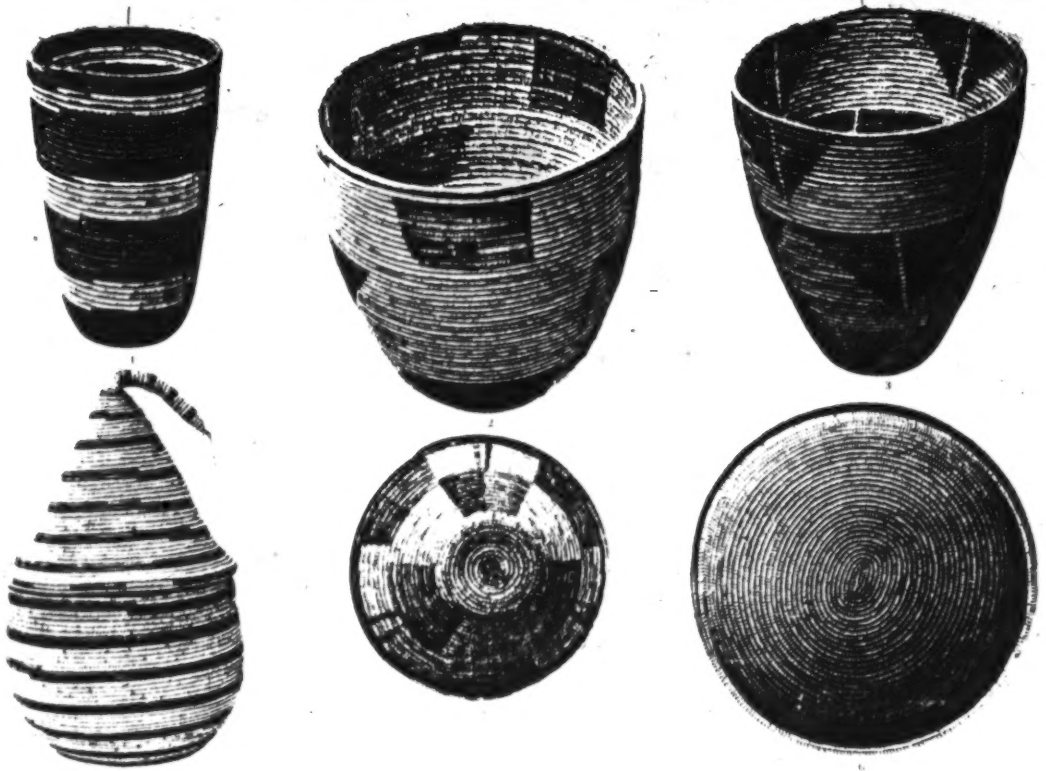
Earthenware Pots.

Nos. 1, 2, 3) Earthenware vessels for liquids, 18 to 20 centimeters high; Ethnological Museum, Berlin. — Nos. 4, 5, 6) Earthenware cooking pots, 14 to 22 centimeters high; Ethnological Museum, Leipzig.

2: Meyer--284 K-5 (1911) 1916 FO42 Rundl FO42

Plate 50



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Baskets and Plates for Grain, Flour, etc., Woven of Straw; Ethnological Museum, Leipzig.

No. 1) 20 centimeters high; No. 2) 23 centimeters high; No. 3) 21 centimeters high; No. 4) 60 centimeters high; No. 5) 19 centimeters in diameter; No. 6) 28 centimeters in diameter.

2: Meyer--285 K-5 (1911) 1916 FO42 Rundi FO42

Plate 51

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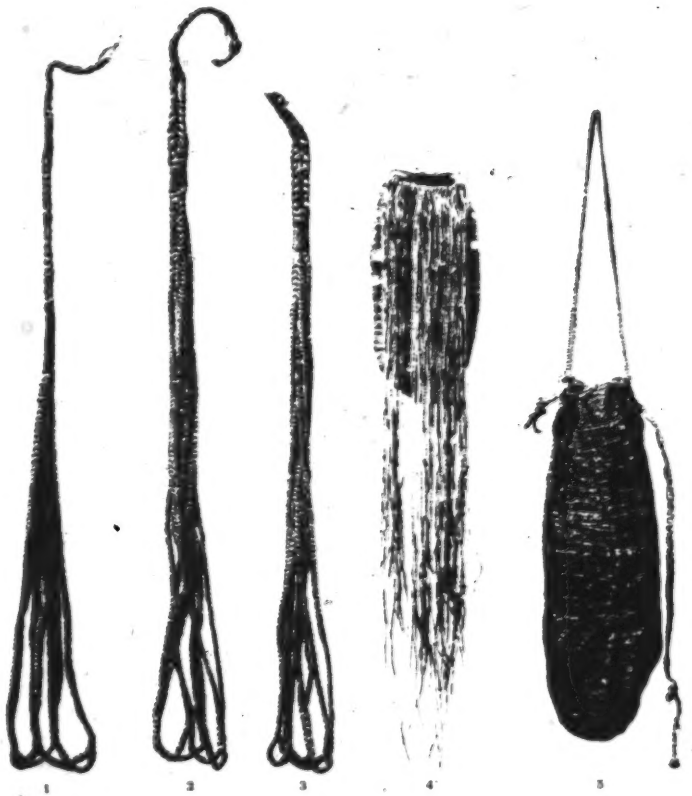

Plaited Ropes for Burden Carrying and Plaited Bags for Provisions, Tobacco, etc., Ethnological Museum, Leipzig.

Nos. 1, 2, 3) 100 to 112 centimeters long; No. 4) 48 centimeters long without strings; No. 5) 64 centimeters long without strings.

2: Meyer--286 K-5 (1911) 1916 FO42 Rundi FO42

Plate 52

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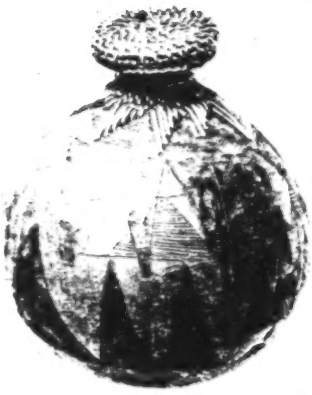

Household Utensils of Wood and Gourds; Ethnological Museum, Leipzig.

No. 1) Wooden bowl for grain, flour, etc., 35 centimeters long; No. 2) Decorated bottle gourd for milk, 12 centimeters high; No. 3) Decorated bottle gourd, 16 centimeters high; No. 4) Wooden vessel for butter, 20 centimeters high.

258 water, which overflows into a jar, carrying with it a few more or less
263 soluble particles of this sooty dust. The liquid is preserved. The cooks pour a little into the cooking pot at every meal. Some families subsist on this humble vocation and trade with water which is not salted but which has an ashy taste.

Salt was indeed rare before the arrival of the Europeans. The great Batutsi chiefs were about the only ones able to obtain it.

This salt, collected by the Blacks in the marshes of Lake Edward, contained an amount of earth and sand at least equal to half its volume. It sold nevertheless for a very high price at native markets.

The salt from the Gottorp plant (not far from Kigoma) is now used by all social strata. It is highly valued by the Banyarwanda, who call it ulugera, a substantive derived from the verb kugera, which means "to penetrate," because, as they say, it goes all the way down to their stomachs thanks to its high quality and its tart and pungent flavor. One understands why formerly the Blacks, when deprived of salt, would seek out bitter herbs and sour fruits. Red pepper and
[249] chives, which were imported fairly recently, have for this reason been a great success among the Blacks, who cultivate them in small plots near their huts. It is probably for the same reason that children show almost as much fondness for lemons as for oranges. /34/ A few years after the eruption referred to as that of the Ntsuro (December, 1911 and January, 1912), when the natives were able to approach the volcano safely, they began collecting salt mixed with large quantities of earth. The inhabitants of nearby villages spend most of their time collecting the indispensable substance. In order to rid the salt of its
[415] impurities, people melt it in large wooden troughs full of water, which are called imivule or imizinga. The liquid is then removed to other troughs where it is exposed to the sun. The most skillful and enterprising workers allow the water to boil until it evaporates completely. The markets which are held north of Kivu are supplied with this salt, which sells as high as that of Gottorp in spite of its poor quality. It is less white, contains impurities, and always remains damp.

241 The Batwa, or Negrillos, do not farm much. They look down
461 on field work.
563

342 The Munyarwanda /sing. of Banyarwanda/ lives in round huts made of reeds, bamboo, and small sticks which are stuck into the ground and whose tips vanish into a sort of previously braided roof (igisenge).

Flexible stalks, gathered into bunches and tied inside in the shape of a circle, lend unity and strength to the structure. Wooden pillars placed under the dome serve as supports and keep the arch from falling over its owners.

The cover is made of grass: sometimes hay from the grasslands, sometimes coarse marsh grass called urukangaga.

[554] Let us add that the beauty and solidity of the hut vary with the wealth of its owner. The hut /54/ includes several compartments divided by partitions of woven bamboo or reeds.

352 The bed is made of four pickets set into the ground and inter-
513 connected by pieces of wood across the width and length. It supports a mattress of grass covered with a mat. The bed is reserved for the parents. Children sleep on the ground on a mat used half as a mattress and half as a cover.

231 If the owner has some sheep or goats, or even a small calf, he makes room for them in one corner of the hut. The poultry also settles there. And everyone sleeps most peacefully.

354 The furnishings are very primitive. Three clumps of earth, once the domes of as many anthills, make up the andirons of the
[415] hearth. They support a large water jar that serves to cook everything. Above the hearth sits a sort of grid where wood is laid to dry.

352 In addition, against the partition delimiting the space reserved
● 415 for strangers, there are jars and jugs of varying size, a half-gourd to scoop water, whole gourds of varying shape and size to hold banana juice or drinking water.

If the Munyarwanda is fortunate enough to own a cow, which is a gift from the gods, he will also have milk containers and churns.
351 Slightly hollowed round billets are used as seats. The hut is usually surrounded by a courtyard of variable size enclosed by a wall of ficus or euphorbia (imiyenzi) that serves as shelter against the wind and
[343] protection against thieves. Small shelters (indaro) dedicated to the spirits and food granaries stand within the courtyard to one side or another.

794 His peculiar cry of "a ba ba ba...," pronounced in a virile tone,
776 recalls that Binego had great strength and invincible courage.

3. Mugasa is Ryangombe's son-in-law.

His adepts imitate him by flinging two goatskins over their body and by adopting as their peculiar insignia a household spatula holding a piece of sorghum bread. Mugasa had a weakness for sorghum bread and goat meat. To honor him his disciples adopt the same customs and habits as their master. For some reason, they clink a
[30] necklace made of small pieces of dried wood which is usually strung
854] around the neck of children to amuse them or keep them from crying (inkondo z' ibichuma).

His special cry is "yee yee ye...."

4. Nyabirungu, son of Ryangombe, was a hunter.

[224 His impersonator rings a small bell (of the type strung around
[237] the neck of dogs), symbol of the hunt, and cries "i i i..." to recall
534] that Nyabirungu would return satisfied from the forest with a large provision of game.

5. Luhanga, son of Ryangombe.

He symbolizes filial love because he rescued his mother from poverty when she was abandoned by Ryangombe, built her a beautiful hut, and provided for her needs.

He is represented in the ceremonies with a milk container full of beer, perhaps in order to recall the happy mother who, thanks to him, no longer lacked anything.

6. Nyakiriro, son of Ryangombe.

7. Kagoro, like his brother Nyabirungu, loved to hunt, hence
[287] the dogs at his side. He had /365/ the habit of covering his head with a piece of mpuzu, a fabric made of ficus bark, of drinking out of a
[415] hollowed half gourd fashioned for this purpose (uruho), and of using
[272] a twig (umutozo) to blend curdled milk properly before taking it. Those who invoke him feel that they honor him by imitating him, that is to say, by copying his gestures and deeds.

8. Muzana is represented as a slave girl in the ceremonies.

She is honored by the Batutsi, who represent her by the side of a cow who has never lost a calf (inka y' issugi), a churning gourd, and a small pat of rancid butter (isimbo y'amavuta).

794
776 9. Nkonjo, another enslaved servant girl, who was first to bring the sad news of Ryangombe's death.

She is offered a broom as a gift, the symbol of her work as a slave, and a small storage granary or some produce as a reminder that she was in charge of watching over the harvest and of attending to the household tasks.

10. Mashira.

The Banyarwanda, forgetful of their own history, regard him as Ryangombe's child. We have better reasons to believe that he was no other than the celebrated magician-petty king acknowleged as one of the most powerful sorcerers.

In ritual sessions, his representatives assume a majestic bearing and hold in their hand an iron spear made all of a piece (igihosho), which is a sorcerer's emblem symbolizing strength. His followers offer him an earthen pitcher of special design, with two openings and a drinking tube in each to permit the spectators to drink the hydromel it contains in honor of the magician.

His peculiar cry is "shi shi shi ...."

11. Mutwa, one of Ryangombe's companions, is invoked especially by the Batwa. /366/

This figure seems to have been invented for the sake of the Batwa. He is offered gifts of beans, meat, milk, and sorghum bread which the members of this despised group share with delight.

The selection of these particular foods, which are offered first as a sacrifice to Mutwa, aims at pleasing him by satisfying his hunger. This is because the Negrillos, whose prototype (or ancestor) he portrays, do not always eat their fill, and these foods appeal to them as the ideal dishes they most desire.

New members were added later to this gallery of demigods. We shall mention only the best-known ones.

1. The Liberator Kibogo, son of King Ndahiro, is often invoked for rain.

2. The Bagoyi, lake-shore dwellers, offer libations of beer to Mwungeri, son of Nyankaka, who perished in the Lake Kivu disaster.

3. The inhabitants of the Bwana-Mkali honor in turn Rumana

644 According to popular belief, this choice is made in a very interesting
643 manner. The umbilical cords of the young princes are buried separate-
787 ly in pots of ficus wood (umwuko), with gourd, sorghum, eleusine, and native spinach (issogi) seeds planted all around them (1). The

[824]

[252]

[415]

1. These seeds are designated by the name of mbuto nkuru, that is to say, "the major seeds." Eleusine and sorghum play an important role in the diet by yielding a sort of native bread. Spinach is also highly valued because of the flavor it lends to the beans with which it is cooked. The Banyarwanda also include in this category the seeds of a special gourd called inzungwane, which is hollowed out when ripe. It is used to store beer, and it is this relationship to pombe, so highly appreciated by the natives, which lends so much importance to the seed.

According to another popular belief, the successor to the throne is the one among the king's sons born with the "major seeds" in his right hand.

After subjugating the Bahutu by force, the Hamites insured their obedience by exploiting their credulity.

future holder of the drum is pointed out by the most plentiful harvest. According to these naive people, the umbilical cords are /376/ then discarded except for that of the crown prince, which must be preserved (1).

644 5. In certain cases and where certain objects are concerned, the king must help himself directly. When he wishes to play the drum, as he is wont to do, his followers set the sticks on the ground before him instead of offering them to him spontaneously. The prince picks them up himself.

To hand them over to him, which to us seems so simple, might cause him to die (gukenya).

644 272 6. It is for the same reason that the servants entrusted with keeping the milk in the famous "hut that devours its inhabitants" (ikiryana) observe the same custom. Two or three large bowls full [415] of milk are brought into the hut where the king is served. They are carefully closed with a lid woven of vegetable fiber.

Small wooden vessels known by the name of ichyantsi (plural ibyantsi) are laid before His Majesty. Whether there are two, four, or even eight of them, they must be immaculately clean. The servant fills a first container, which the king picks up himself without any help.

If the milk pleases him he goes on drinking, but he is careful not to finish it.

He must leave half of it, lest milk become scarce (ngw'amata atagabanuka) in the realm. Meanwhile, the servant fills another vessel, which the king picks up himself as he did the first one.

The first one is filled again. This table service continues until the king's hunger is satisfied.

644 7. Custom demands that when appearing at court one should clap one's hands three times (gukom'amashi) and use the customary formulas, with the sole addition of "king" (umwami) or "Sire" (Nyagasani). This is about the only external mark of respect reserved for the sovereign. /494/

644 293 8. At night the king must never be without the native hammer called Nyarushara. This tool goes with him on all his journeys.

412 778 It is left under the fine grass which serves as the monarch's bolster and pillow (barayisegurir' umwami).

It is a sort of ancient talisman which theoretically has not yet lost any of its mystic power. It was wrought according to the specifications of Mashira, the sorcerer-petty king, by an able

643 767 Then the king appoints one or two chiefs to go and settle their difficulties.

In the old days these undertakers could not visit with their fellow men, nor could they eat or drink with them. Even today, when [415] invited to feast with their neighbors, they must bring with them their own drinking tube. It is maintained that they do not eat with their children. If it came to pass that the latter, in turn, should bury a new king, they would have to leave their parents and never see them again.

A special vocabulary is used to speak of the monarch and [198] certain of his acts: It would be most disrespectful to say that the king 644 sleeps, drinks, eats, etc., like anyone else. We have already seen how his ailments and his death are mentioned (yaberamye, yanyoye, yatabaye, etc.).

767 It is for the same reason that the royal undertakers bear a name that recalls their function only in a very indirect way. Just as they 644 are strictly forbidden to go to the capital, custom forbids the king to 643 go through areas inhabited by members of this corporation or to camp there. He must avoid the sacred groves where the spirits of his ancestors rest, as though the idea of death could shorten the life of the sovereign. It is mandatory to his followers to avert that image and thought from his eyes and from his ears, which are those of a demigod well above common mortals.

He must be enabled to enjoy this life and all its pleasures in peace.

5. Mourning Rites Observed at the Death of a Prince

643 765 The king is mourned for four months, that is to say, until the official accession of his successor to the throne. During /522/ that period of time, cohabitation between spouses is theoretically forbidden. Bulls are also separated from the herds at the time of this terrible misfortune, which causes the Banyarwanda to state that "the sky has fallen" (ijuru ryaguye). Men and even children shave their heads [302] as a sign of mourning.

5: Pages--271 M-5 (ca. 1925) 1933 FO42 Rundi FO42

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An arm of Lake Mugessera.

Rapids in the Mukungwu in the Mulera region.

5: Pages--275 M-5 (ca. 1925) 1933 FO42 Rundi FO42

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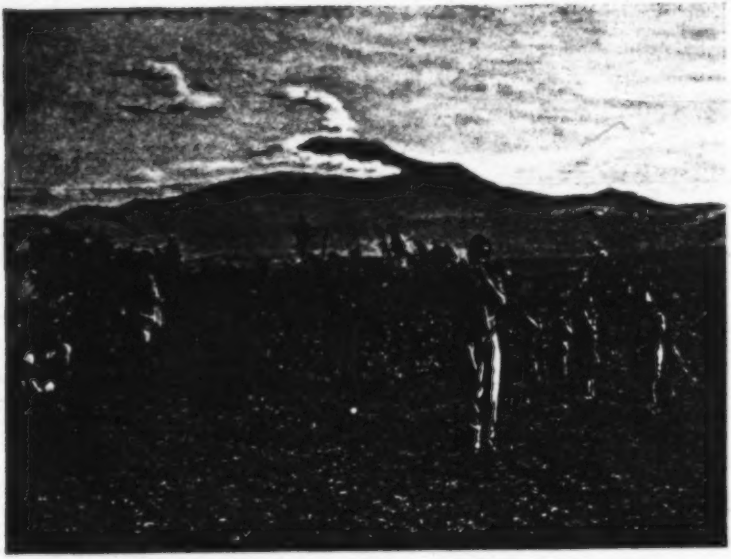

A volcanic landscape. The Nyiragongo and its plume of smoke.

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Muchabura and Gahinga.

5: Pagès--281 M-5 (ca. 1925) 1933 FO42 Rundi FO42

A ceremony in front of the kiosk dedicated to the spirits.

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A divination scene.

5: Pages--290 M-5 (ca. 1925) 1933 FO42 Rundi
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Winnowing basket serving as an umbrella.

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Umbrella of Isinde cowherds.

234 Although the large-horned Batutsi cow is used almost exclusively for its milk, it is not a good milk producer. The annual milk production of a medium-sized cow, according to the reports of missionaries, does not exceed 400 to 500 liters. Dr. Kandt (2) says that an excellent cow gives three liters of milk daily.

2. Kandt, R., Caput Nili (Berlin, 1904), p. 283.

[415]

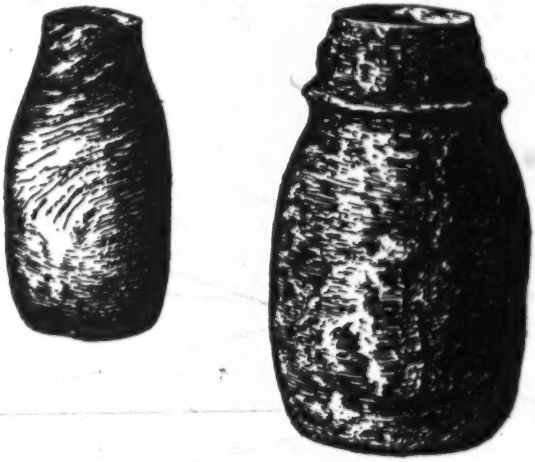

Fig. 32. Wooden Vessels for Storing Milk, from Mulera. (1/6 actual size. L 15167. 33 1/2 centimeters high. L 15165 . 45 centimeters high.)

The cow is milked only in the presence of its calf. The Banyakissaka told me that only then would a cow give milk. If the calf is accidentally killed, they deceive her with the calf's hide for the first few days, giving it to her to lick during milking so she will not hold back the milk. Only after some time can she be milked without the hide. The calves are brought to such before the animals are let out in the morning and after they return at night. After the calf has drunk for a while, it is taken away from the cow and held while the cow is milked by the cowherd. When the milking is finished, the calf is returned to the cow and allowed to suck until it stops of its own accord.

234 [142] While the cow is being milked, a fire of cow dung is kept burning beside her. The smoke keeps off the troublesome stable flies, and the animals can stand quietly.

Young calves are kept in special small huts or in closed-off portions of the entrance room of the dwellings (umuliango).

• 415 The milk is stored in cylindrical vessels (kianzi) crudely carved out of wood. The vessels are washed with cow urine, and from time to time they are fumigated. A cone-shaped lid is made from a bundle of straw sewed to form a spiral. The milk 272 is drunk chiefly when it is curdled (kivugutu); it is beaten with a small stick to change this consistency. Fresh milk (amata) and buttermilk (amachúnde) are also drunk.

[413]

Fig. 33. Arrow for Bloodletting, Ruanda. (1/6 actual size. III E 13744. 58 1/2 centimeters long.)

Besides milk, the blood of cattle is also drunk. For this purpose the bulls are bled from time to time by shooting a special arrow into the neck vein at close range. The short iron tip of the arrow is set into a wooden shaft. The upper part of the shaft is bound, to prevent the wood from splitting and also to prevent the arrow from penetrating too deeply into the vein. The lower end of the arrow has a notch into which the bowstring fits. When the blood is drawn off, a tourniquet of rope is tied around the neck below the wound.

The blood is drunk either fresh or cooked. It is sometimes [846] also mixed with milk, and in this form it is given to women after childbirth "to replace the lost blood."

232 Bloodletting is also practiced on sick animals by specialists. It is said that the animals are given the drawn blood as a reward.

262 Meat is eaten only on special occasions. Beef cattle have a very great value, and beef, therefore, is regarded as the greatest delicacy.

234 302 Butter is not eaten. It is used to anoint the body and to smear on clothes. Large gourds (kisabo) are used for making butter; they are held at the neck with one hand and rocked back and forth on the ground. Butter is stored in small clay [143] and ●415 wooden vessels (akachendo). The latter often have looped handles and are then called uchende yo mukondo.

233 The local form of intensive agriculture on very fertile soil is not easy to combine with the extremely extensive cattle raising. Barn feeding is unknown. The animals graze all day in the open and are locked into the kraal (lugo) at night. Thus, even in the densely populated and highly agricultural regions, it is very difficult to keep even the milch cows near the settlements. The rest of the animals are driven out to more remote pastures. For example, the Bagoye drive their cows eastward into the primeval 233 forest on the watershed. The animals are cared for by special 465 Batutsi caretakers who are paid to do this. For his service the herdsman gets the milk the first two months, since the cow is not returned to the owner until her calf is two months old. The herdsman also gets a jug of beer worth one hoe. He is, however, held accountable for the cow and must replace animals which are killed or stolen.

246 Pastures receive no special attention. On the northern slope of Mount Ndisa, however, I saw an irrigation system that watered the mountain meadows. Otherwise the steppes are merely burned off at the end of the dry season; this removes the withered grass and the young grass comes up abundantly after the first rain, the ground having been fertilized by the ashes. Needless to say, grass fires have greatly contributed to the deforestation of Ruanda, especially in the less populated areas. Granted that the forests have been destroyed by the farmers, nevertheless it is the herdsmen who make a second growth impossible. Grass fires rage throughout the country. In Mulera and Bugoye where everything is under cultivation, one sees fires only on the volcanic plains.

233 661 Since no fodder is stored, the cattle become very thin during the dry season. It is not uncommon for Batutsi chiefs to have their herds driven into the sweet potato plantations of their farmers, where great damage is done. No matter how great their loss, the Bahutu cannot drive the cows out nor resist in any way.

492 In the north high, cone-shaped bamboo baskets are used to
●415 carry food and charcoal. They are carried on the head on a
285 cushion. Small packages are also often made of banana leaves. These packages are generally wedged between three branches, bamboo stalks, or small bunches of millet straw. In this way they can be held with one hand. Packages are more often used in the south. There, small items and toilet articles are packed for traveling in wide, low baskets made of small sticks, with cone-shaped lids. These are simply placed on the head.

Beer and water are carried in earthen pots with plaited wrappers and covered with banana leaves.

Fig. 54. Pack Basket for Carrying and Storing Food. (1/12 actual size. III E 13688. 140 centimeters high.)

202 In a discussion of the means of communication in Ruanda we must not forget to mention the native telegraph. Drum signals are used to a moderate extent. The king summons his warriors with drums when there is impending danger, but general information is shouted from hill to hill in a particular way, so that Nyanza is always well informed about what goes on in the country. There is news [168] of every European traveler of every cattle theft at the border, and of every sign of unrest throughout the country. The news travels quickly from hill to hill until it reaches the capital. The news service is so good that one could assume there are special persons who are obliged to carry out their duties of signaling promptly.

487 Arteries of Communication. In conclusion we shall list briefly
438 the chief traffic and trade routes of Ruanda.

1. The path from Bukoba, via Kafuro, Kissaka, and Bugessera, to Nduga is the route along which hides are transported from Ruanda

487 438 to the Uganda railway. It seems that most of the cotton cloth and beads that one sees in Ruanda are also brought this way. Trade along this route is carried on chiefly by Indians from Kafuro, assisted by

[445 285]

Fig. 55. Traveling Basket from Ruanda. (1/8 actual size. III E 6986. 84 centimeters high.)

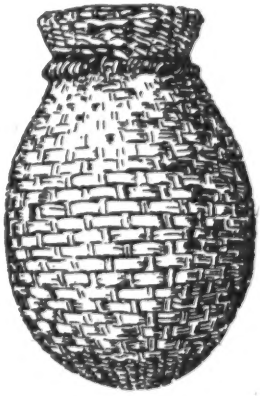

Fig. 56. Pot with Woven Wrapper, Mulera. (1/8 actual size. III 13746. 50 centimeters high.)

people of Kahigi. I reached this route on my trip from Nyanza by Lake Mohasi to Nsasa in Njakagungu, a day's journey south of the lake. On the way I met a trading caravan that exchanged cattle for its ten loads of cheap cotton material. This new traffic artery was formed to make a connection with the Uganda Railway.

2. The above route has cut off the old way from Tabora, via Ussuwi and Kissaka, to Nduga and robbed it of its former importance. [567] It is said that now this route has a branch along which the Bassuwi trade in women flourishes. It was along this route that Count Von Götzen entered the country, the first European to do so.

[169] 3. The route from Nduga via Mukinjaga to Bunyabungu is the export route for sheep and goats which are exchanged for iron. Along this route are traded the Mukinjaga mats, well-known throughout Ruanda.

301 In Mulera the women also wear iron ankets seven to eight millimeters thick, and this I saw neither in Nduga nor in Kissaka. However, the number of butega worn by them was much smaller.

In Bugoye the women wear the same kind of anklets as the men.

276 415 Smoking Equipment. In connection with ornaments we must also discuss pipes and tobacco pouches.

The most commonly used tobacco pouches do not differ from those of the Bakondio. People of distinction have pouches decorated with a fringe of otter skin; on the cheaper ones this is replaced by cords. The pouches are made of braided bast and worn on the chest. However, sometimes they can be seen folded and carried on the head (cf. Vol. III, Plates 4 and 22).

[180] The pouches contain a small supply of tobacco and a [372] pipe. Sometimes they also contain a fire drill and other small items. I had no opportunity to observe tobacco pouches made of goatskin, like the ones used in Kiziba, but occasionally one sees a pouch made of a cow bladder. These are usually tied around the head and worn on the forehead.

276 The Ruanda pipe is very different from the Bahima pipes in the northern part of the interlacustrine region. Whereas the latter have round [181] bowls, the Ruanda pipe has a long, pointed, cone-shaped bowl, into which the cylindrical stem (muhela) fits, attached at a sharp angle. The flaring lip of the bowl (inkono) is sometimes thickened. The pipes used by the Bahutu are usually less slim and graceful, and one not infrequently sees types in which the bowls converge a little at the top, suggesting the somewhat convex Kiziba form. This type usually has an elongated pipe stem.

302 Body Treatment. The actual head ornament of the Banyaruanda is the masunzu, or hair shaved to form patterns. The masunzu are the pride of the male and are sometimes several centimeters long, which of course makes head covering impossible. Although the shaved patterns assume the most beautiful and well-groomed forms among the Batutsi, nevertheless they must, in all probability, be linked with the Bahutu substratum. They extend uninterruptedly beyond the Batutsi sphere of influence toward the west where they seem to be indigenous. On the other hand, in the east among the Bahima this form of decoration is gradually declining and disappearing.

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Fig. 81. Tobacco Pouch Made of a Cow Bladder, Ruanda. (1/6 actual size. III E6998. 31 centimeters long.)

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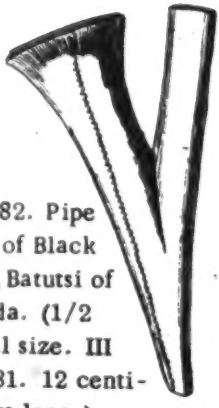

Fig. 82. Pipe Bowl of Black Clay, Batutsi of Ruanda. (1/2 actual size. III E13081. 12 centimeters long.)

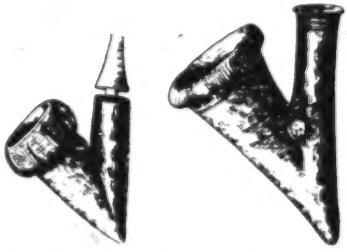

Fig. 84. Pipe Bowls of the Bahutu, Ruanda. (1/2 actual size.)

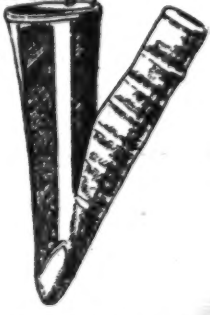

Fig. 83. Pipe Bowl of Black Clay, Ruanda. (1/2 actual size. III E 13080. 9 centimeters long.)

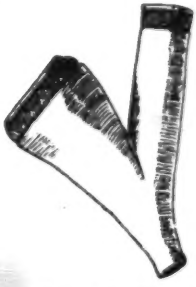

Fig. 85. Pipe Bowl of White Clay, Bahutu of Ruanda. (1/2 actual size.)

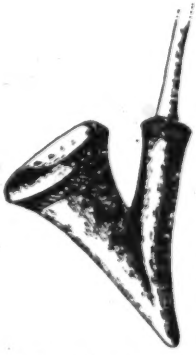

Fig. 86. Pipe Bowl from Bgisha. (1/2 actual size.)

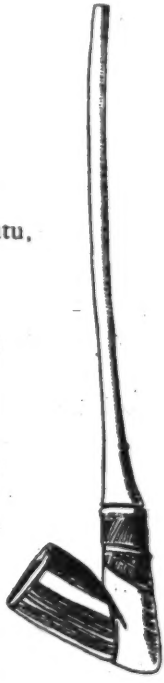

Fig. 87. Pipe from Mulera. (1/2 actual size. III 13715. 5 1/2 centimeters long.)

and is covered on top and in front with mats. On this bench stand several simple vessels carved out of wood and covered with not very artistically woven straw lids. Above these vessels, on a beam placed across two uprights, large calabashes used in making butter hang in nets. In Kissaka these hanging nets are not as neatly and carefully made as in Kiziba. Small calabashes are used to close the openings of the butter calabashes.

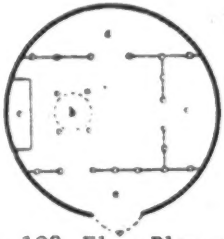

Fig. 128. Floor Plan of Kissaka Hut: (a) anteroom, (b) hearth, (c) bedroom, (d) back room, (e) milk bench.

The hearth is situated somewhat to the left of center. It is shaped like a round clay slab with two concentric circles, one centimeter high and ten centimeters wide, to prevent fire and ashes from falling out. Well-to-do people who have a separate cookhouse do not keep a fire in the hut during the day. Their hearthstone is always [207] swept clean, and they light a fire only in the evening. Above the fire is a grill, that is, a slab set on four high posts. The bunches of bananas to be used for making beer are placed on this grill to ripen.

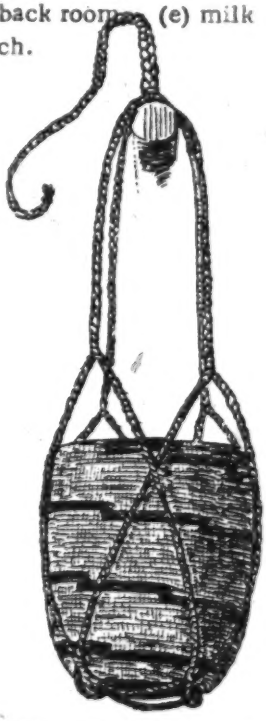

Fig. 129. Hanging Net with Basket. (1/6 actual size. III 13100.)

On the other side of the hearth, opposite the milk bench, is the spacious bed. This is surrounded by posts, and here again we find mats or plaited work wedged between them in order to close off the room. There is a separate approach to the bed, which can be closed off with a rollable stick mat, like a blind.

342 In Mulera I had an opportunity to see a different arrangement of the hut. Here there was no partition between the anteroom and the hearth section, and the whole thing was called a cow stall (rubumbiro). The hearth (isiko) was in the middle of the hut. This is also said to be the usual arrangement in Bunyabungu (1).

1. Kandt, R., Caput Nili (Berlin, 1904), p. 390.

In Mulera, behind the hearth is the women's rooms (mbele) which leads to the niche dedicated to Biheko (ruhimbi). To the right of the entrance is the room for the calves (ruhongoro). The bedroom is between the Biheko niche and the calf stall.

352 In Ruanda the bed is made of wooden sticks. Four supports forked at the top, are driven into the ground, and on these rest two horizontal rods that support a platform made of wooden sticks. The frame is covered with several mats which make a relatively soft padding.

513 The sleeper wraps himself up in a mat, so that only the masunzu (2) and the toes stick out, which are not infrequently

2. Unshaven stripes of hair which ornament the heads of men, children, and young people.

gnawed by rats, the worst plague of the dwellings.

415 On the side of the bed facing the wall I saw tall round baskets with lids (ichibo) filled with grain for sowing.

352 Beds are found in all the huts of Mpororo, central and southern Ruanda, and Mulera, but in Bugoye I saw huts without them. There were very few in Nyundo, whereas in Ruagari which is only four hours north [208] on the Bgisha border, people commonly slept on mats without bedsteads in a special portion of the hut closed off by a partition. This was also the arrangement among the Batwa of Chuma. Among the Bakondjo and the inhabitants of Toro there are beds in all the huts. There are none in Kiziba.

The Batwa west of the Kagera do not use beds nor do the inhabitants of Bgisha and north Bugoye, who are obviously influenced

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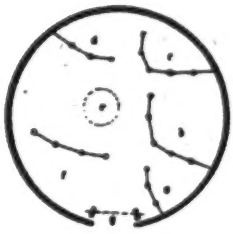

Fig. 130. Floor Plan of a Mulera Hut: (a) stall for calves, (b) bedroom, (c) sacred niche, (d) women's part, (e) hearth, (f) cow stall, (g) entrance.

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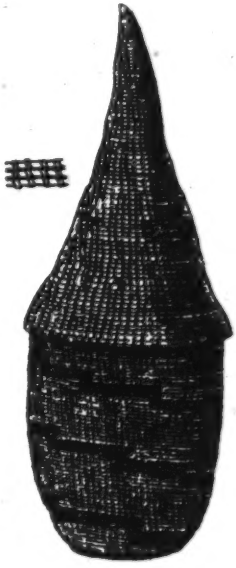

Fig. 131. Lidded Basket from Ruanda. (1/6 actual size. III E 6890. 25 centimeters high.)

352 by the Batwa. The Pygmies also do not use beds. If we also remember that the people west of the Kagera make their bowstrings of rattan (bamboo) and use the wooden arrowhead, we may venture to surmise that the absence of the bed in north Ruanda is connected with the Batwa, that is, the Pygmies.

In the interior of the Batutsi huts I occasionally also saw a special room for children and guests. Usually the larger children and the guests sleep in the anteroom (umuriango).

The floor of the huts is covered with mats and not strewn with grass as in Kiziba and Mpororo. On the floor there is usually also a low wooden stool to sit on.

412 Household Utensils. In Ruanda household utensils are very crudely constructed, especially the mortar and pestle. The latter is a simple uncarved stick with a bulbous end. The gourd bottles, 415 too, are not as smooth and regular as those in Kiziba where we find all forms highly developed and perfected.

The most important household utensils are storage baskets, millstones, and various dishes for cooking and eating.

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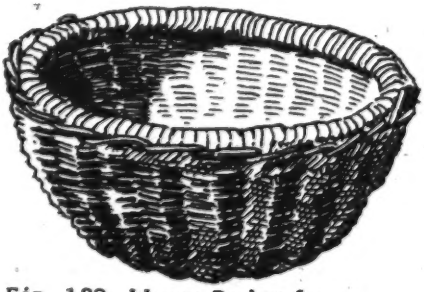

Fig. 132. Woven Basket from Mulera. (1/6 actual size. III E 13103. 39 centimeters in diameter.)

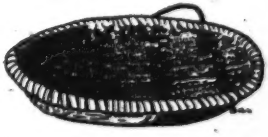

Fig. 133. Shield Basket for Flour from Ruanda. (1/6 actual size. III E10922. 27 x 23 centimeters.)

We have already briefly referred to baskets. We mentioned the conical storage baskets of bamboo (Fig. 54), the smaller straw baskets that are sewn together (ichibo, Fig. 131), the shield baskets for winnowing grain (Fig. 28), and the traveling baskets made of

6: Czekanowski--115 E-5 (1907-1909) 1917 FO42 Rundi FO42

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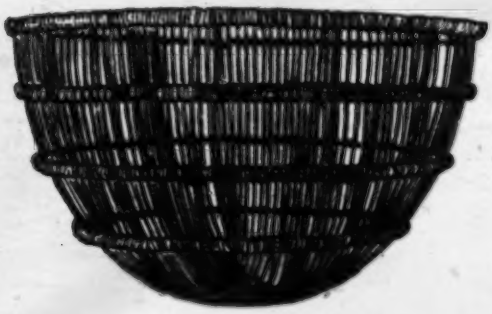

Fig. 134. Stick Basket from Ruanda. (1/6 actual size. III E10032. 48 centimeters in diameter.)

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Fig. 135. Cooking Pot from Mulera. (1/6 actual size. L15172.)

Fig. 136. Water Jug from Mulera. (1/6 actual size. L15264.)

Fig. 137. Water Jug from Mulera. (1/6 actual size. L14755.)

Fig. 138. Supporting Ring from Mulera. (1/6 actual size. III E 13726. 23 centimeters in diameter.)

sticks (Figs. 45, 55). The only ones we have not mentioned are the shallow, wide baskets, sometimes made of sticks but usually woven, which are used in the household (Fig. 134).

[209] The millstones of Ruanda have the usual African shape and consist of a flat stone on which another stone is moved back and forth. A woman kneels and holds the second stone in her hand. In this manner the grain that has been dried near the fire is ground between the stones. The flour falls from the stone into a shallow shield basket (Fig. 133).

Clay vessels are used for cooking and to hold water and beer. The cooking pots differ from the others in that they have a larger opening. Like the rest of the clay vessels, the rims of these pots are flared, making them easier to grasp. In cooking they are set on three hearth stones. The water pots are often supported by special woven rings (ingata yo kubereka). If these are not available, a small depression is made in the ground and the vessel is placed in it to prevent it from tipping over. The bottom of the vessel is always round. The beer jugs of larger dimensions often have a braided wrapper that makes the clay vessel less likely to break.

[210] The fire for cooking is produced with a fire drill in Ruanda. In the primeval forest between Kahama and Nyundo I met two Batutsi who were grazing their cows. They were scantily dressed and around their necks, on a string, they carried fire drills. In Mulera I saw a fire drill in the supply basket (isaho) which a herdsman was carrying. In Bgisha almost everyone carries a fire drill in his tobacco pouch, along with his pipe. On the other hand, in the villages of the more densely populated sections of Ruanda, as, for example, in Mulera, this art is scarcely practiced any more, and the people get fire from their neighbors, thereby showing their friendly feeling toward them. Fire is carefully preserved in the ashes, and the fuel is ignited from the small glowing coals that are fanned with a small woven shield (kakoko).

Crudely carved cooking paddles and spoons with long handles are used for stirring, especially in the preparation of the thick millet mush (umutsima).

Food is served in small, carved wooden bowls and in baskets. The baskets are shallow and wide and have carefully worked patterns in black only. In shape and construction they do not differ from the beautifully ornamented Nubian baskets, since they are also made of spirals of straw sewn together.

6: Czekanowski--117, E-5 (1907-1909) 1917 FO42 Rundi FO42

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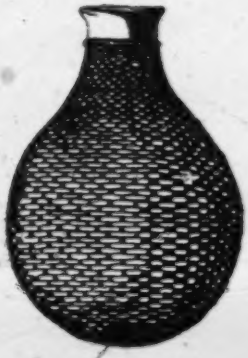

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Fig. 139. Pot With Woven Wrapping from Ruanda. (1/6 actual size. III E5246. 33 1/2 centimeters high.)

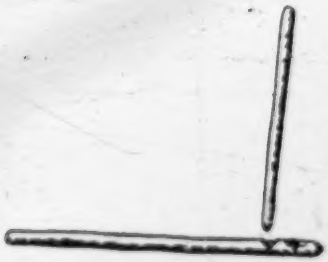

Fig. 140. Fire Drill of the Kivu-Batwa.

Fig. 141. Storage Basket of a Mulera Herdsman. (1/4 actual size. III E13681. 18 centimeters high.)

Fig. 142. Fanning Shield from Ruanda. (1/4 actual size. III E13675. Diameter, 21 centimeters.)

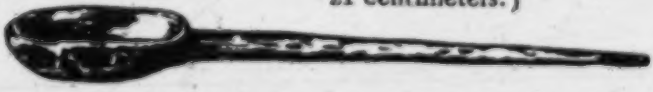

Fig. 143. Cooking Spoon from Mulera. (1/6 actual size. L15081. 65 centimeters long.)

445 [211] The wooden bowls are usually elliptical, but sometimes they are quite long and have a handle, so that they resemble a very short-handled spoon. Twin vessels are also not uncommon and I collected a number of them in Mulera. They hold less than other vessels. These twin vessels have a common longitudinal axis, are carved from one piece of wood, and used to serve different foods at one time. The part that joins them serves as a handle. On the outer rim there is often the suggestion of a handle in the form of a knob or a loop. Simple bowls sometimes also have loops.

[212] Gourds are used to hold beer and water. In Mulera, as in the Congo Basin, large bowls (ulukiza) made of calabashes cut in half lengthwise are used for drinking. Usually, however, in Ruanda, beer is sipped through straws from calabashes with narrow necks. The necks of these jugs are not as narrow as those in Kiziba. The straws are kept in the huts in small woven or carved wooden containers (ikitembo) resembling quivers.

Beer is poured into the small openings of the calabashes with funnels. [213] However, we also find vessels used for pouring. These were collected and illustrated by Dr. Kandt. (1)

1. Kandt, R., "Gewerbe in Ruanda [Industry in Ruanda]," Zeitschrift für Ethnologie, 1904, p. 346.

Milk is stored in the house in the wooden vessels (kianzi) we have already discussed. Large gourds (kisabo) are used for making butter. There are special small vessels for storing butter. They are made either of fired clay or carved out of wood. The latter are shaped like tiny dishes, but the edges are more convergent, and they usually have a loop handle.

352 Small, one-legged stools complete the furniture, but not every household has these.

462 The Household. The women do the housework which consists of fetching water and preparing food.

312 Fetching the water needed for the household is probably the most onerous task, particularly in the lava district south of the

6: Czekanowski--119 E-5 (1907-1909) 1917 FO42 Rundi FO42

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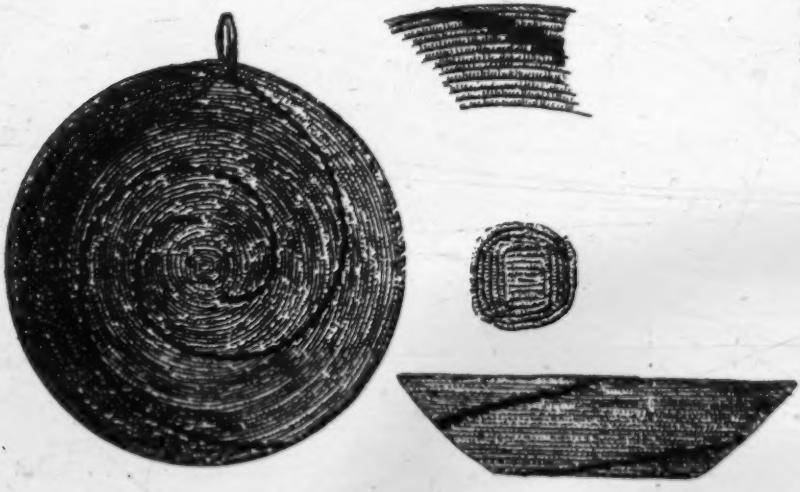

Fig. 144. Basket for Serving Food from Mulera. (1/6 actual size. III E 13670. 38 centimeters in diameter.)

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Fig. 145. Wooden Bowl from Mulera. (1/6 actual size. L15094.)

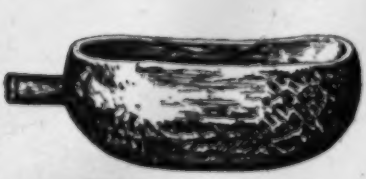

Fig. 146. Wooden Bowl from Mulera. (1/4 actual size. L1561.)

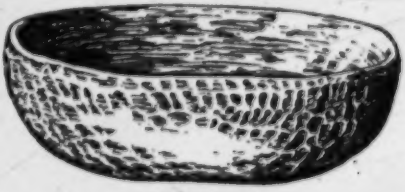

Fig. 147. Wooden Bowl from Mulera. (1/4 actual size. L15156.)

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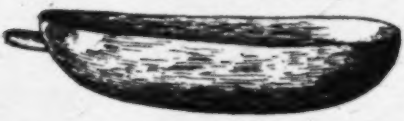

Fig. 148.

Fig. 149.

Fig. 150.

Fig. 151.

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Fig. 152.

Fig. 153. Fig. 154

Fig. 155.

(Captions on following page.)

Captions for Figures on Preceding Page

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Fig. 148. Wooden Bowl from Mulera. (1/4 actual size. L15160.)

Fig. 149. Twin Bowls from Ruanda. (1/6 actual size. III 9976. 37 centimeters long.)

Fig. 150. Twin Bowls from Ruanda. (1/6 actual size. III9977. 49 centimeters long.)

Fig. 151. Drinking Bowl from Mulera. (1/4 actual size. III E 13097. 20 centimeters in diameter.)

Fig. 152. Beer Gourd from Ruanda. (1/4 actual size. III E 13045. 17 centimeters high.)

Fig. 153. Woven Drinking-Straw Container from Ruanda. (1/6 actual size. III E 10060. 65 centimeters long.)

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Fig. 154. Carved Drinking-Straw Container from Ruanda. (1/3 actual size. III E13048. 32 centimeters long.)

Fig. 155. Clay Funnel of the Batwa. (1/4 actual size. IIIE6628. 16 centimeters high.)

6: Czekanowski--122 E-5 (1907-1909)1917 FO42 Rundi FO42

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Fig. 158

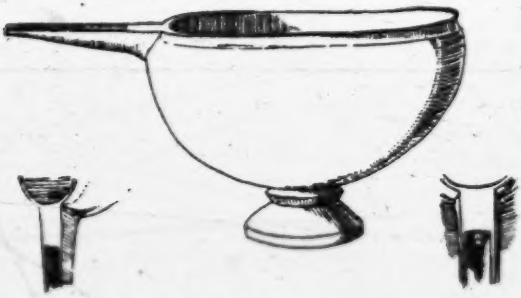

Fig. 156.

Fig. 159.

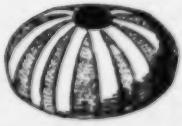

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Fig. 157.

Fig. 156. Pouring Vessel from Ruanda. (1/4 actual size. III9983. 14 1/2 centimeters high.)

Fig. 157. Clay Butter Dish, Ruanda. (1/4 actual size. IIIE9995, IIIE9992. 10 1/2 and 10 centimeters in diameter.)

Fig. 158. Wooden Butter Dish. (1/4 actual size. IIIE9971. 13 centimeters in diameter.)

Fig. 159. Wooden Stool from Mulera. (1/6 actual size. III E13745. 22 centimeters high.)

769 The bazimu, the spirits of the dead, are feared. They are not good. They are responsible for the misfortunes and torments that plague one. In Mulera, at any rate, this may be related to the well-known unfortunate position of old men.

Every father of a family offers sacrifices to his ancestors and his deceased relatives in the ndaro, the small grass huts near his compound and the place where the spirits dwell. Ndaro means "sleeping place," "resting place," and, according to Father Buisson, is derived from the verb kurara "to sleep." I should like to point out, however, the similarity between this word and ndako which in the Bangala and Ababua [Babua] dialects simply means "house." Sacrifices are also made in the sacred niche of every hut.

782 769 For sacrifices to the manes, a fire is built in front of the huts and around it sticks are placed in the ground, to which are fastened small bits of meat, lumps of umutsima, etc. Small vessels (imperezo) of beer are also set out. These offerings are taken from the meat and umutsima (stiff millet mush) which the sacrificer brought with him. The rest he eats himself.

[299] Offerings are also placed inside the huts. Frequently the more valuable offerings are only temporarily exposed. Later they are eaten by the family of the sacrificer. This is said to be the case when, in accordance with custom, the foreleg of a slain animal is offered for a deceased girl. This is not always true, however, for I repeatedly saw rotting forelegs of goats hanging in the ndaro. "To offer to the spirits" is called kutonora bazimu. To the spirits of one's parents the ribs and entrails of slain animals are usually offered.

[415]

775 823 Fig. 162. Sacrificial Vessel for Beer, Mulera. (1/4 actual size. III E13096. 8 centimeters high.)

Underworld. Not all the spirits of the dead remain in the vicinity of their ndaro to be taken care of by their families and to lead a peaceful existence. Many spirits, after death, live in the volcanoes, and the activity of these fire mountains is connected with them.

According to the Balera, Ryangombe is said to live in Muhawura with the souls of those who were dedicated to him in life. They constitute his court and his retinue.

At the court of Ryangombe there are not infrequently angry disputes among his retinue. Then they usually throw stones, and

have made the sacrifice and by their friends.

The Batutsi wear the fat and bones of sacrificed sheep as amulets around their necks. The fat, like the chicken entrails, is worn on the chest in small containers fastened to a string of bast.

Fig. 165. Sacrificial Vessel for Beer, Mulera. (1/4 actual size. L15173. 21 centimeters high.)

Fig. 166. Tobacco Pipes with Twin Bowls, Ruanda. (1/2 actual size. III E6595. 9 centimeters long.)

Beer is offered to Ryangombe in jugs with two openings. The sacrificer drinks out of one opening, Ryangombe out of the other. The double-bowled tobacco pipes seem to serve the same purpose.

When they are making a sacrifice, the Batutsi may not wear cotton material. They must be dressed in the fringed cowhide known as mukane.

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Fig. 174. Clay Containers for Amulets, Ruanda. (1/2 actual size. III E10147.)

Fig. 175. Little Love Pots, Ruanda. (1/2 actual size. III E13087a, III E13088c, III E13086a, III E13084b.)

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Fig. 176. Love Gourd from Ruanda. (1/2 actual size. III E13119. 12 centimeters high.)

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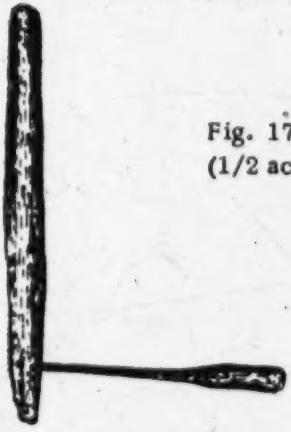

Fig. 177. Instrument for Bleeding, Ruanda. (1/2 actual size. L15066.)

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

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Tutsi lord and Hutu client

[Frontispiece]

10: Albert E-5 (1956-1957)1963
FO42 Rundi FO42
Hutu

Ethel M. Albert

562 564 241 Hutukazi have as their first duty cultivating the husband's fields. During the two or three weeks before the rainy season, a woman leaves the house each day a little after sunrise, pregnant or a baby on her back and another child trailing behind her, hoe in hand. She must prepare the soil and sow the seed. Once or twice during the rainy season, she must weed the peas, beans and millet. At harvest time, she is again very busy for two or three weeks.[14] She must harvest the crops and must carry it from the fields to her yard in bundles of from 30 to 50 kilograms on her head; there she must [251] dry and clean what she has harvested. Finally, she stores the food [574] in large storage baskets and brews the sorghum beer. Between the [517] planting season and the harvest, there is leisure for visits to her mother or sister, to take it easy at home, to gossip with a neighbour, and to weave baskets.

462 512 564 Daily, a woman must prepare meals, watch and instruct her children, and pick up around the house and yard. In the morning, the pot of beans or peas for the evening meal must be set on the three-stone hearth to cook. In mid-morning, work is stopped for [264] breakfast, the cold leftovers from the previous evening's dinner. If there is no child old enough to send, a woman must herself return at intervals to the house from the fields or from the house of her [313] neighbour to add firewood to the fire. Each day she must draw [415] water from the spring and carry it back in her 20-litre pot on her [482] head to the house, and she must cut firewood and carry it back to the house on her head. Every few days she must sweep the yard and the packed-dirt floors of the house and change the straw on [356] the beds, especially if her husband will be staying with her that night. It is also necessary every week to grind the sorghum, cassava, [252] or maize into flour for *umudsima*, a polenta eaten with each meal. Ordinarily, a woman does the work only for her own house. [606] However, a mother-in-law has the right to assign tasks—other than [574] cooking—to her daughters-in-law. There is especially great need for help when there are visitors. It is necessary to prepare beer and food, and if they stay the night, a bed must be made ready.

462 564 593 When the husband is home, he will probably help his wife to clear a new plot of ground or to sow or harvest, according to the season. If he does not like to do woman's work, he stays at home while his wife goes to the fields or he visits a neighbour who has beer. If the husband is at home, he will probably be the one to chase away the animals who try to get into the yard at night or who are foraging for food in the fields. If he is not home, the wife has to look after these matters. If at night, a hyena, having scented the goat or the sheep in the yard, tries to enter, the woman will